

5/11/93

Very Rev. Bradley H. Schaeffer, S. J.
Rev. Francis J. Daly, S. J.
Jesuit Provincial Office
2050 North Clark
Chicago, IL 60614

Dear Father Schaeffer and Father Daly,

On behalf of myself, my family and our precious Catholic Church I want to offer my sincere thanks for responding so quickly in the matter of Father Donald J. McGuire S. J. We know that your personal challenges to be compassionate and loving of Fr. McGuire, his victims, and others in the Church, as well as the challenge to be effective in discovering the truth and responding to it in a manner beneficial to all involved, must indeed be great. We are also undergoing similar and severe trials and challenges. We humbly request your prayers on our behalf. You are surely in our prayers and masses.

The purpose of this letter is several fold. First it will relate my families history and relationship with Fr. McGuire. Secondly, I will attempt to identify what has occurred between us. Next, this letter will relate what our response to this point has been to those occurrences. Finally, it will summarize what our expectations in this matter are.

Our History with Fr. McGuire

Fr. McGuire came very highly recommended to us by trusted friends of our faith community. Beginning approximately three years ago, members of my family attended Ignatian retreats presented by him and were very favorably impressed. We grew to greatly admire and respect his teaching, to have deep personal regard for him and even supported his work with in a small way financially.

In about August of 1992 our son 16 year old son [redacted] was asked to be, and agreed to be, Fr McGuire's personal assistant at a local retreat. We, our close friends and [redacted] considered this to be an honor. [redacted] would then accompany Fr. McGuire for four and one half months out of the next eight months on a full time 24-hour-a-day basis. This included travel to over a dozen cities in the US and internationally. Our families relationship changed from one of being admiring retreatants, to one of much greater intimacy and contact.

very quickly disturbing things began occurring. We should have paid more attention, but we let our respect and admiration blind and neutralize our irritations and concerns. We noticed frequent exaggerations and unkept promises. Fr. McGuire promised that he would pray the daily rosary with [redacted], supporting [redacted] and continuing our family tradition. That never happened. He promised on several occasions that he would be sure that [redacted] was able to go to daily mass, as is [redacted]'s custom, but, except for retreats and Sundays, he did not say mass and [redacted] was unable to go. For example, during the last 10 day period that [redacted] was with Fr. McGuire, all four days of non-retreat and non-Sunday days there was no mass. Later when confronted with our dissatisfaction on this matter he replied that he did not go to mass because it was "a threat to his life" and that he said a "mental mass" instead. Fr. McGuire frequently advanced the date of [redacted]'s return home at the last moment. He needed to be reminded many times over many weeks to return money that he had borrowed from [redacted]. [redacted] was unable to accomplish the studies he should have. We were promised that [redacted] would call his parents once a week while he was away, that promise soon went by the wayside. There are other examples as well.

There were other things that disturbed us as well. It seemed that Fr. McGuire was encouraging dissent in [redacted] towards family norms, for example instructing [redacted] to drive a car on public roads over long distance without a drivers license, and the consumption of alcoholic beverage. Father McGuire began purchasing clothes for [redacted], including skimpy sexy [redacted] briefs. Fr. McGuire began to speak of [redacted] as if he was essential to his mission. He spoke of his desire to provide money for [redacted]'s services.

We were disturbed when it became increasingly apparent that [redacted] was unable to stand up for his own convictions, or voice any different opinions in Father McGuire's presence. In addition, [redacted] erected a wall of secrecy around anything which might reflect negatively on his relationship with Fr. McGuire. An example of this is when we remarked that he seemed to be taken for granted and not treated courteously. [redacted] immediately became very angry and defensive. His youthful commitment to Father McGuire personally and to the mission was total and unconditional. [redacted] and our family went from being willing volunteers to being what we got the impression was necessary and expected support. Still, despite red flags, our deep respect and admiration for his work, and compassion and affection for Fr. McGuire personally, made us willing to overlook and excuse these things despite tension, disappointment and hurt.

Starting on April 14, matters got far worse and facts came to light which have shocked and traumatized our family. The priest who accompanied Fr. McGuire and [redacted] came to our home. He asked to meet privately with my wife and me. He informed us that our son had been involved in an automobile accident in Poland. We had not been told that previously. He told us of occasions of severe public name calling and chastisement by Fr. McGuire towards [redacted] for truly minor things. He relayed incidents which demonstrated a very demanding demeanor and lack of appreciation towards [redacted] and others.

On April 18, Fr. McGuire called and demanded (that is the only word which accurately can describe his behavior) that [redacted] come to San Francisco for the next 10 days to care for him. We said no because of the fact that [redacted] had spent six out the past nine weeks with Fr. McGuire full time, his studies were suffering and we had some other concerns. Fr. McGuire then launched into a furious attack which lasted for almost an hour and a half to get [redacted] to come to him. He claimed that I had a personality disorder and should change my mind. He told [redacted] that we should not make that decision but let [redacted] decide. He refused to acknowledge our role as parents even when requested specifically to respect our decision. He claimed to be [redacted]'s best teacher. He charged that we were dishonoring the priesthood by disagreeing with him. He claimed that [redacted] was a liar, that he was suicidal, and that he might commit a sin which would prevent him from becoming a priest. In addition Fr. McGuire revealed what he identified as being confessional material, all to demonstrate that [redacted] needed him. He said that we should at least bring [redacted] for a "free" three hour therapy session. Finally, he told my wife who was on the phone the whole time, that he sensed "demonic influences" in our house. I sensed that our family was in mortal danger of being divided, child from parents and husband from wife.

All of these actions flew in the face of his own public teachings. Our pain, disillusion and distress was extreme. However, we need to call to your attention two areas which have become known to us which require immediate action.

Misusing his priestly authority for personal ends
This includes: attacking those whose opinion differs with his own on matters which reasonable people can differ, as enemies of the priesthood; using the confessional to advance his own personal agenda; on the occasion of one of my confessions, he turned the conversation to solidifying his relationship with my son, even offering money as an inducement; and lastly, revealing confessional material (or rather what he called confessional material) when it suits his purpose. This happened on two occasions. On the last occasion, when he was desperately attempting to reverse our decision to not send [redacted] to him, Father McGuire identified [redacted], that this was confessional material, and what the specific temptation was to myself and my wife (two witnesses) to attempt to demonstrate that [redacted] needed his specific spiritual guidance.

Modesty and Impurity

Father McGuire instructed [redacted] to give him regular body massages. At least some of these were while [redacted] was dressed in underpants only. Father had [redacted] wash body parts of his while he was in the shower. When confronted with these activities by myself and my wife, Father McGuire not only did not deny them but justified each of them. (three witnesses in our family alone)

Fr. McGuire required [redacted] to sleep in his room with him.

On April 22, [redacted] revealed that Fr. McGuire directed [redacted] to join him in a picture by picture analysis (to sharpen photographic skills, to improve critical thinking and to neutralize curiosity, [redacted] says Fr. McGuire told him) of approximately 20 pornographic, including - hard pornographic, magazines. This started in October of 1982, lasted for five months and occurred in many cities of the US and internationally. Our son [redacted] used to studiously avoid sexually suggestive pictures and movies. After "spiritual direction" by Fr. McGuire, he claimed that there was nothing wrong with reading graphic pornography because Fr. McGuire did it, did it with him and said it was ok.

It is possible that other acts of a serious nature may have taken place, but because of professional advice and sensitivity to the victim, we are not delving further into specifics at this time. [redacted] does assure us, however that no explicitly sexual acts occurred, - thanks be to God.

These charges are all provable. There are at least three witnesses in our family alone who can testify personally to many of these charges, and at least one witness in my family alone who can testify to each one listed above.

We entrusted our precious son to a priest who represented himself as being prayerful and holy. We relied on him for faithful spiritual direction. We find ourselves to have been systematically deceived. We have suffered greatly including loss of sleep, emotional and spiritual anguish, stress to family ties, and loss of study and work time.

Our Response

As I mentioned earlier, we have each had our own challenges to try to remain caring, rather react out anger, pain, fear or other motive. After prayer, I immediately called together five deeply spiritual and prudent catholic men (two priests, two catholic educational institution officers, and one attorney) who all know Fr. McGuire, some very well indeed, in order to seek their advice, direction and assistance. They reviewed the facts, and compared them to their own personal knowledge of Fr. McGuire. As a group, they consulted three other specialists, including two priests, who have experience dealing canonically, pastorally and psychologically with similar cases. To the group it seems best for Fr. McGuire and the many souls he has touched that this matter be handled very quietly, forthrightness and effectively.

Our Expectations

While I am concerned that your order has allowed these things to occur when it knew, or should have known, about Fr. McGuire's weaknesses/disorders, it seems apparent to us that you must:

- 1) Launch as thorough investigation as is necessary to convince yourselves of the truthfulness of these charges and determine the full extent of this behavior;
- 2) That you assure us of the progress of your investigation;
- 3) That Fr. McGuire receive whatever medical, psychological and especially spiritual assistance necessary for his physical, mental and moral rehabilitation. We would rely on the direction of Fr. John Hardon in this regard;
- 4) That until such moral recovery has truly occurred, Fr. McGuire be effectively prevented from exercising his priestly teaching and counseling activities in any manner which could bring further injury to others. Again, we would rely on the opinion and direction of Fr. Hardon S.J. in this regard;
- 5) That any other victims be released from bonds to him and that they receive whatever pastoral assistance required. Obviously, this should include his personal secretary for 10 years and his other boy assistant of several years, both of whom we have not contacted at all in this matter.

Please be advised of our absolute determination, under the guidance of the Most Holy Church, to do all we can to prevent these injustices from happening again.

Please also be assured of our full co-operation and support, as well as our prayers.

Very sincerely in Jesus, Mary and Joseph,

I have reviewed this summary and agree.

cc: Rev. John Hardon, SJ
Stephen B. Lopez, SJ.